THE
COLLEGIATE CHURCH
OF
ST. GEORGE-THE-MARTYR
JERUSALEM

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Photography and Notes by

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Chaplain and Sub-Dean, 1951/4

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A PRAYER FOR THE DIOCESE OF JERUSALEM

℣ O pray for the peace of Jerusalem:

℟ They shall prosper that love thee.

O God our Father, from whom cometh every good and perfect gift; Prosper, we pray thee, thy servant, Weston, Bishop in Jerusalem, and all who labour with him in Eastern Lands; that by their teaching and example they may strengthen their brethren, promote the unity of the Church, and commend the Gospel of thy Son to the children of Islam, thine ancient people the Jews, and all who have not known thy redeeming love; through the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God world without end. Amen.

" PAX OMNIBUS INTRANTIBUS:

SALUS EXEUNTIBUS:

BENEDICTIO HABITANTIBUS."

From the West Entrance Screen

" PEACE TO ALL WHO ENTER:

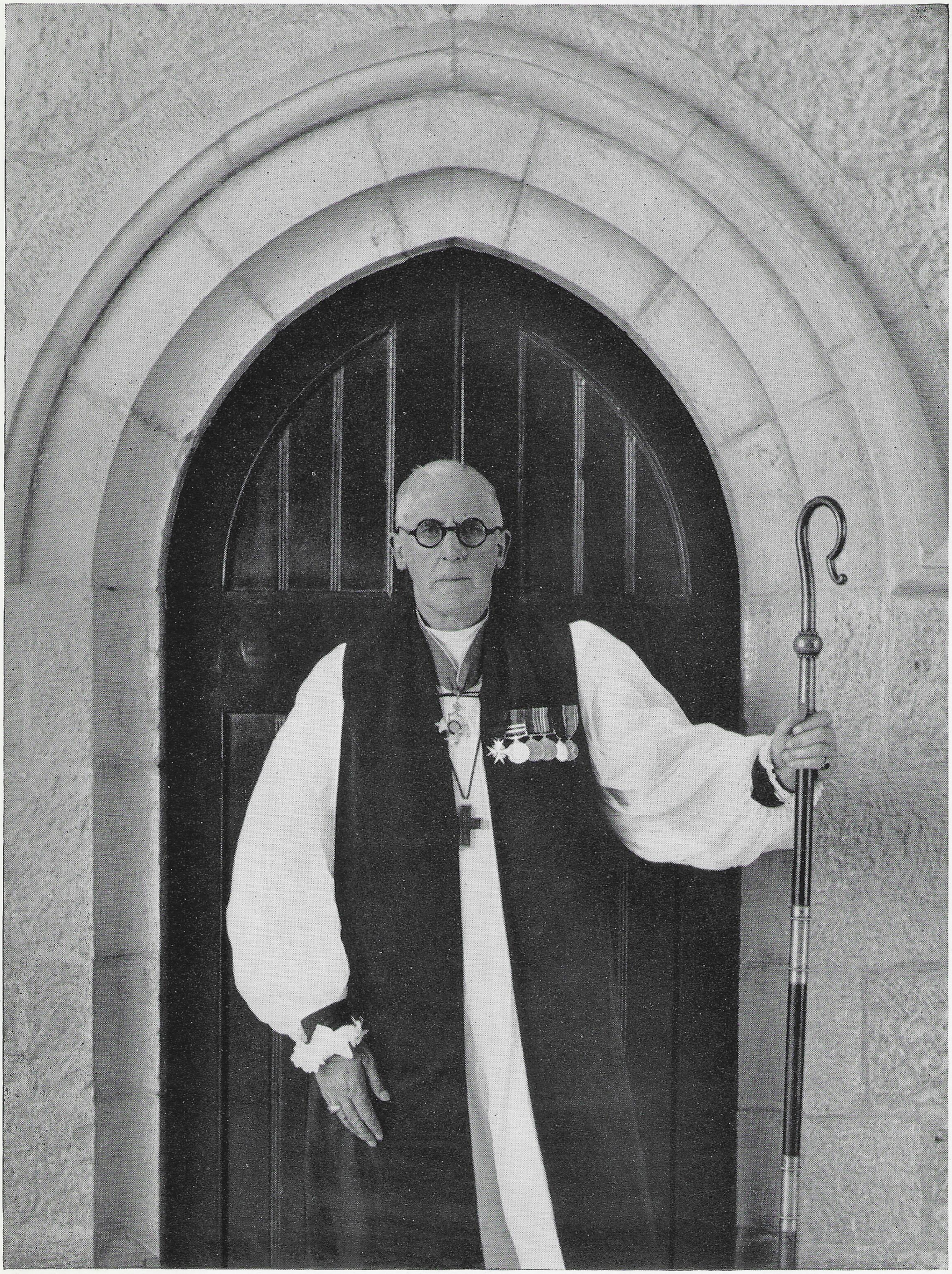
SALVATION TO THOSE WHO GO FORTH:

BLESSING UPON THOSE WHO DWELL HEREIN."

THE OLD CITY

A view of the Old City of Jerusalem from the Mount of Olives, showing the Temple Area in the foreground and the domes of the Holy Sepulchre to the left.

The tower on the extreme right is that of St. George's Cathedral, which is in a suburb, half a mile beyond the northern wall of the Old City.



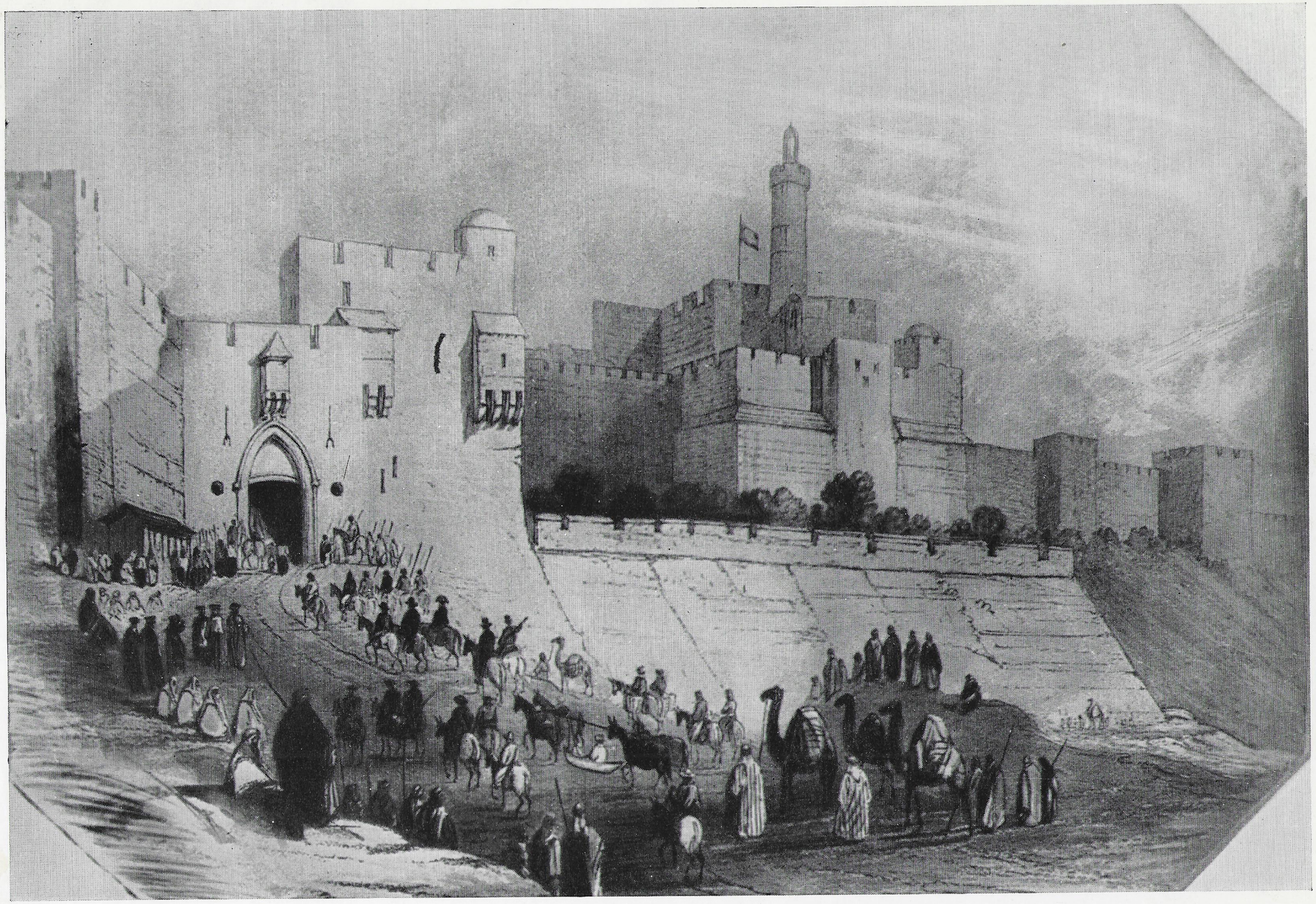
FOREWORD

THE Sub-Dean asks me to write a foreword to his very beautiful collection of photographs of St. George's, and I do so with the greatest of willingness, in hope that it may serve both to remind those who have seen the Cathedral, and to inform those who have not, of its purpose and function as well as of its charm.

The Anglican Bishopric in Jerusalem began, under a special Act of Parliament, in 1841, as a joint endeavour by the Crowns of Great Britain and Prussia, nominating alternately. But after the first three bishops, two nominees of Queen Victoria and one of the King of Prussia (the last-named serving five times as long as the other two put together), the joint arrangement was abandoned, and the Bishopric lapsed for seven years.

It was revived in 1887 with the appointment of Bishop Blyth, and St. George's Collegiate Church is one of the main achievements of his episcopate. It was his aim, and is still the aim of his successor, that St. George's should worthily represent in the mother-city of Christendom, not merely the Church of England, but the whole Anglican Communion. No one race or nation can express the fullness of Christ—only the restored unity of the Church can do that—but Anglicanism is not of one race or nation: it comprises men of any race all round the world. And it is one of the channels whereby " they shall bring the glory and honour of the nations " into the new Jerusalem.

Weston, Bishop in Jerusalem.



ENTRY OF THE ANGLICAN BISHOP INTO JERUSALEM, JANUARY 21st, 1842

ANGLICAN BISHOPS IN JERUSALEM

Michael Solomon Alexander	1841–1845
Samuel Gobat	1846–1879
Joseph Barclay	1879–1881
Interval	1881–1887
George Francis Popham Blyth	1887–1914
Rennie MacInnes	1914–1931
George Francis Graham Brown	1932–1942
Weston Henry Stewart	1943

THE first Bishop, Michael Solomon Alexander, landed in Jaffa with a hundred mounted guards and fellow travellers, and climbed up to Jerusalem to receive an impressive welcome.

THE first Anglican Bishop in Jerusalem, appointed jointly by the Church of England and the Church of Prussia, went out to a tumble-down little Turkish town, in the year 1842. He was a converted Jewish Rabbi, called Solomon Alexander. He died, three years later, whilst crossing the Sinai Desert by camel to the further end of his diocese, which then included the whole of Egypt.

His successor, Samuel Gobat, a Swiss citizen appointed by King Frederick William IV of Prussia, was an experienced Missionary and Arabic Scholar. His long episcopate of 33 years was marked by careful planning and much progress, particularly in the field of education. Following the short episcopate of Joseph Barclay, a member of the London Missionary Society and former incumbent of Christchurch, Jerusalem, the Prussian crown waived the right of nominating a successor and ceased to contribute towards the endowment of the Bishopric. An interval of six years followed.

In 1887, when the Bishopric was reconstituted, solely in connection with the Anglican Communion, the Archbishops of Canterbury and York with the Bishop of London defined the objects of the Bishopric in Jerusalem thus:

1. The establishment and maintenance of Mission work among the Jews and Muslims in Bible Lands.
2. The provision of Church privileges for English Church people resident therein.
3. The maintenance of relations of Christian Charity with the other Christian Churches represented in Jerusalem, especially the Eastern Orthodox Church, with a view to co-operation on catholic principles and to the promotion of Christian unity.

The then new Bishop, George Francis Popham Blyth, was welcomed by the Orthodox Patriarch in Jerusalem, who asked him to show the worship, teaching and practice of the Anglican Communion. Having no Cathedral, the Bishop began the building of St. George's, which he called the " Collegiate Church ", in deference to the Holy Sepulchre *the* Cathedral of Jerusalem and central Church of Christendom.

The first part of " the Collegiate Church of St. George the Martyr " was consecrated in the year 1898 by Bishop John Wordsworth, of Salisbury. The completed building was consecrated by

Bishop Arthur Foley Winnington Ingram, of London, in 1910. Many gifts toward the furnishings were received from different branches of the Anglican communion, whose representative church in the Mother City of the Christian faith St. George's had now become.

During the Great War of 1914–18, the building was sealed with the American seal, and the Turkish General in Jerusalem occupied the Bishop's House. Consequently, St. George's suffered little damage, although Turkish soldiers dug a large hole before the altar in a side chapel searching for can(n)ons!

Throughout the British Mandate of Palestine, St. George's was the centre of worship for the High Commissioner and a large English-speaking community. During the World War of 1939–45, the Close became, in addition, a study centre for courses of Service Chaplains and Ordinands.

In the fighting that followed the handing back of the Mandate to the United Nations, in 1947, considerable damage was done to the Church and the Bishop's House by shell, mortar and small arms fire. Explosions within the Church completely demolished the pulpit, presented by the Church in Ireland, and the organ pipes were riddled with shrapnel. Despite this destruction and casualties amongst his staff, the present Bishop and Mrs. Stewart remained in residence, and daily services were continued without break.

The cessation of hostilities found the city and the country divided by a temporary cease-fire line, which has since remained the permanent frontier between the Hashemite Kingdom of Jordan and the new State of Israel. St. George's finds itself a hundred yards within the barbed wire on the Arab side and is now shared happily by both Arabic- and English-speaking congregations. The English-speaking congregation at St. George's is now composed of the relatively few British and American residents within the Old City, those concerned with keeping the peace and with the relief of refugees and with other good works. To these may be added, according to the season, the ever-flowing stream of tourists and pilgrims. Thus, a great many different denominations and nationalities to-day join together in worship at St. George's.

To these changed circumstances the functions of the Bishopric have been adapted and extended, but the objects stated in 1887 remain broadly the same. The present Bishop's jurisdiction covers an area

of 140,000 square miles and includes Jordan, Israel, Syria, Lebanon, Cyprus, Hatay, Iraq and the western shore of the Persian Gulf down to and including Muscat. There is a vast expansion of population in progress, on the oil fields. Chaplains are provided, wherever there are Anglicans at work. Arab ordinands are recruited and trained to care for the Arabic-speaking congregations within the diocese, particularly those in Israel. The work of the Church Mission to Jews, in Israel, and that of the Church Missionary Society, in Jordan, is co-ordinated with that of the Jerusalem and the East Mission. The Anglican way continues to be shown in the fields of education and medical provision. Schools, forced to close down for two years during the fighting, are recovering former standards. Hospitals, previously under the direction of the Bishopric and then handed over to international organizations, are being taken back as mission hospitals.

In the area of Jerusalem itself, two new tasks confront the Bishopric. They concern the ever-rising tide of tourists and the ever-falling standard of living of the Arab refugee population. As the political situation allows, the number of pilgrims to the sacred sites increases, whether they are troops from the Canal Zone or tourists from Texas. It is the privilege and responsibility of the Cathedral staff to conduct those who wish for guidance. Finally, as a result of the fighting and the truce which followed it, in 1948, there are nearly half a million refugees caught between the Jordan River and the frontier of Israel. One third of these live in temporary camps, which are neither rain nor heat proof. The remainder eke out a miserable existence in the cellars of the Old City or the caves of the countryside. Many are without livelihood, but issued with rations just below starvation level. Compared with the international and specific relief organizations, the Bishopric can assist comparatively few refugees, but such relief work as it can tackle it does most practically and effectively. With the aid of funds from the United States, the United Kingdom and particularly from the great oil companies within the Bishopric, two villages, housing 60 families each, have been built, two villages are in the building, two are planned and provided for. This is in addition to food, clothing and milk distributions at Bethany and other centres and also a very considerable amount of personal welfare work and relief.

To carry out these tasks, the Bishop relies upon the prayers and contributions of Anglicans of every race and colour, all over the world. The Anglican Bishopric in Jerusalem has a unique position in that both in theory and practice it represents, not the Church of England only, but the whole Anglican Communion, in the Mother City of the Christian faith. The present situation is one of fresh opportunities, if rising costs, and calls for the ever-increasing support of all who will both pray for the peace of Jerusalem and seek to do her good.

O pray for the peace of Jerusalem: they shall prosper that love thee.
Peace be within thy walls: and plenteousness within thy palaces.
For my brethren and companions' sakes: I will wish thee prosperity.
Yea, because of the house of the Lord our God: I will seek to do thee good.

Psalm 122.

The Jerusalem and the East Mission publishes a quarterly magazine called "Bible Lands" to keep its friends informed of what is going on. This magazine may be obtained from the London Office, 12 Warwick Square, S.W.1, at which donations towards the work of the Bishopric will be gratefully received.

THE BELL TOWER

THE Bell Tower is detached from the Cathedral and adjoins the South Transept. It was completed in memory of King Edward VII.

THE CATHEDRAL CLOSE GATE

THE main gate is on the west side of the Close and was built for carriages. The tower room above is now used as a sorting and sewing centre, and for the distribution of clothing to Arab refugees.

The central column is made up of a Byzantine base, column and capital. It is surmounted by a Roman ball-shot and a Byzantine cross.

THE BISHOP'S HOUSE

THE Bishop's House and Cloister form the south side of the Close.

It was on the Bishop's desk, in the Bishop's study, that the truce was signed following the victorious entry into Jerusalem of General Allenby, in 1917.

During the post-Mandate war between Arabs and Jews, a wireless telephone in the Tower Room was at times the only means of communication, even with the Consulate-General less than half a mile away.

ST. GEORGE'S HOSTEL

THE Hostel and Cloister form the north side of the Close. The Hostel accommodates visitors from all over the world and has provided thousands of pilgrims with the proper setting for their visit to the Holy City.

THROUGH THE GATEWAY

EAST of the Close stands the Cathedral. The West Door leads off the centre of the Cloister.

THE CLOISTER

CRATES and bales of clothes from Britain and America are frequently piled high, in this Cloister, awaiting distribution to Arab refugees.

The Cloister provides a convenient covered-way round the Close, cool in summer, dry in winter.

NORTHERN ASPECT

In 1948, during the action between the Arabs on the Mount of Olives and the Jews in the New City, the Cathedral stood between the two firing lines.

Several shells passed through the Cathedral. The organ was badly damaged and the pulpit completely demolished by mortar bombs which fell through the roof and exploded within the Cathedral.

THE NAVE

THE Cathedral is cruciform in shape and Gothic in style. It is 150 feet in length.

The marble chancel screen was a gift to the Cathedral in 1898. It was restored and raised in 1938, and surmounted by a finely carved oak canopy.

THE CHANCEL ARCH

SINCE the end of the British Mandate in Palestine, the Chancel is used as a Chapel for the celebration of Holy Communion on Sundays and Holy Days.

Sunday morning prayer is conducted in the Nave. A nave altar has been erected before the Chancel Arch.

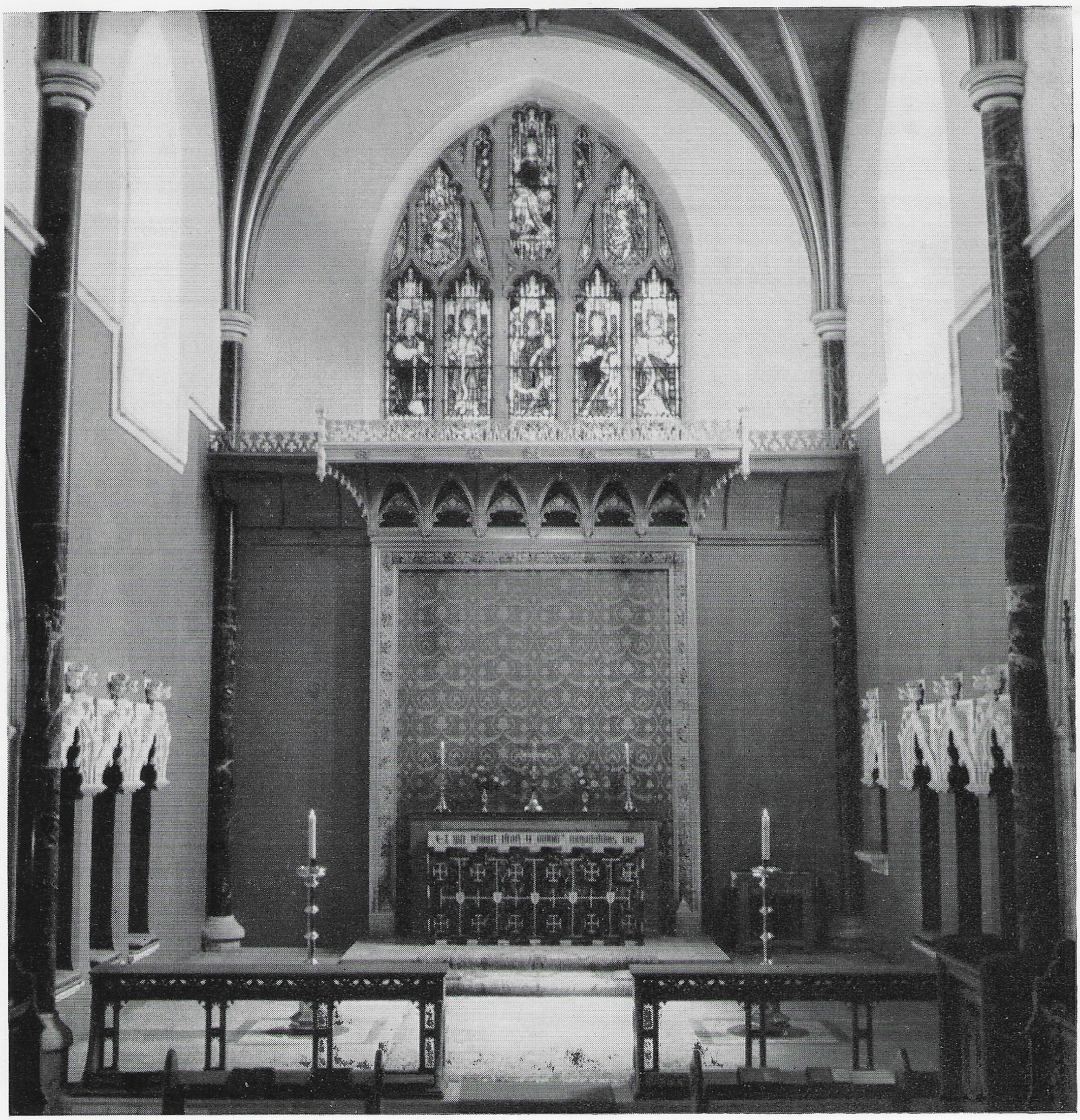
THE SANCTUARY

THE tall and slender lines of the Sanctuary frame the gilt dossal and tester, which were installed in 1938.

The credence table was the gift of East African soldiers, who served in Palestine during the second world war.

The oak altar rails are a memorial to Bishop George Francis Graham Brown.

The sedilia are the official seats of the Episcopal Canons, who represent the various Provinces of the Anglican Communion which have interests in the Mother City of the Faith.



THE CHANCEL FROM THE HIGH ALTAR

In the Chancel, the re-decoration of the Cathedral has almost been completed. Only the plain oak stalls of the Dean and Sub-Dean remain to be replaced with carved oak, similar to that of the Canons' stalls and Bishop's throne.

The plaque on the left of the screen is a memorial to Bishop Rennie MacInnes.

High in the Chancel Arch can be seen the gallery round the central tower, and over the main door is the west gallery.

THE BISHOP'S THRONE

THE Bishop's Throne encloses a replica of a Bishop's seat in stone, found in the catacombs at Rome.

On the pillar nearby is a copy of an old eighth-century bronze Saxon Cross, discovered near Canterbury. These copies were presented to the chief Anglican Cathedrals, as a symbol of the unity of the Anglican communion, throughout the world.

Behind the Bishop's throne is the Blyth Chantry. This will eventually be furnished as a chapel in memory of Bishop George Francis Popham Blyth, the fourth Anglican Bishop in Jerusalem.

ST. JOHN'S CHAPEL

THIS chapel opens from the north side of the Chancel. It was decorated, after the British occupation in 1917, by members of the Order of St. John of Jerusalem. Use has been made of tiles manufactured by Armenian potters in Jerusalem.

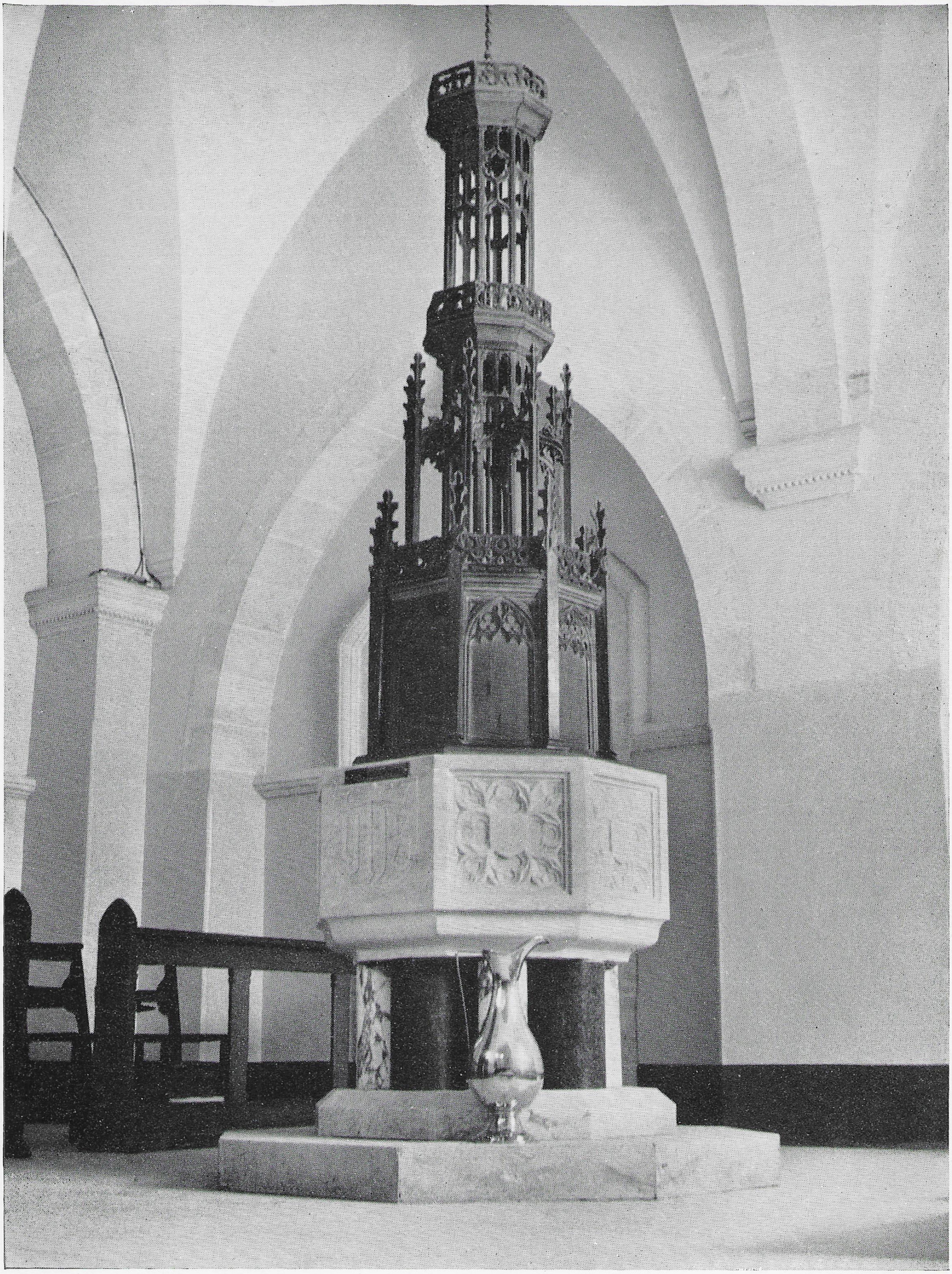
The painting above the altar is Holman Hunt's "Suffer the Little Children to Come Unto Me".

Coats of Arms, some of which are of crusading families, appear in the frieze about the walls.

THE BAPTISTERY

THE Baptistery, on the north side of the Nave, contains a baptismal font presented by Queen Victoria.

A large immersion font, similar to those used for adult baptism in early times, was installed in 1905.



THE CHAPEL OF ST. MICHAEL AND ALL ANGELS

THE beautiful chapel of St. Michael and All Angels is on the south side of the Nave. It is used for the daily Eucharist and Offices.

The iron screen is of Italian design.

ST. MICHAEL'S CHAPEL SANCTUARY

THE mosaic above the altar represents the Resurrection. The Latin inscription reads: "I am he that liveth and was dead," above; "I am the Resurrection and the Life," below.

The Angels of Consolation and Exhortation are on the left and right of the altar.

Other angels, mentioned in Holy Scripture, were represented in the windows of the Chapel which were destroyed during the fighting in 1948.

THE CLERGY GARDEN

THE clergy garden is seen through the north transept door.

THE CATHEDRAL AND CLOSE

A GENERAL view showing the fortified appearance of the Close.

From right to left are the Bishop's House, the Bell Tower, the Main Gate, with the Cathedral rising beyond it, and on the left the Hostel. Within the Well of the Close may be seen Cloister windows and the base of the Central Column.

On the Mount of Olives, in the background, also from right to left, can be seen the Tower of the Church of the Pater Noster, the Mosque of the Ascension, the Russian Tower, the wooded Residence of the Orthodox Patriarch, and finally, to the left the Augusta Victoria building, the one-time residence of the Kaiser Wilhelm, and now in use as a general hospital.

"THE PEACE OF JERUSALEM"

THE Cathedral is here seen through part of a bombed building in no-man's-land. No-man's-land, a narrow strip separating Arab from Jew in Jerusalem, the Old City from the New City, passes within a hundred yards of the Cathedral.

The overgrown road, the barbed wire and the Arab Legion sentry tell their own story.

UPON the end of the Mandate and the evacuation of Government House, the seat of the High Commissioner, this magnificent coat-of-arms was sent to the Cathedral. It is now hung above the north transept door.

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